

society was thought of as integrated into an all-embracing world empire rather than made up, as in the West in modern times, of mutually independent sovereign states. Governments there were, like those in Burma and Indo-China, not closely supervised by the Emperor, but all were held to be subordinate to him and were expected to recognize his overlordship by periodical tribute-bearing embassies.

Up to the beginning of the twentieth century this theory of universalism was cherished and constituted one of the reasons for the difficulty of intercourse between the Chinese and the Occident. To Westerners the assumption seemed preposterous and bigoted. It had, however, something sublime about it, resembling the dream back of the Roman Empire and the Papacy. In China, indeed, the state combined religious and political functions. All civilized mankind was conceived as having but one organization and fellowship. In principle such religious and political divisions as have drenched the rest of the world in blood were not to be tolerated. More nearly than any other large group of mankind, moreover, the Chinese approximated to this ideal. In the great periods of their power they controlled most of the civilized world with which they were in close contact.

The state was regarded as an enlarged family and the attitudes of a patriarchal society permeated the whole. The people were to be reasoned with and educated quite as much as commanded. So, under the Ch'ing, the famous *Sacred Edict* became a means of popular education. Originally sixteen sententious moral maxims from the pen of K'ang Hsi but eventually expanded into easy colloquial, it contained instructions in the duty of Chinese to each other and the government and was supposed to be

read to the pub-
lic twice a month in every city and town,

THE EMPEROR

At the head of the state stood the Emperor, regarded as a kind of father of his people. He was declared to hold his office through a mandate of Heaven. His subjects, and especially his ministers, owed him loyalty. He in turn was believed to be able to retain this mandate only through his own virtue. In theory he was represented as ruling fully as much by the influence of his character as by force. If he persistently proved himself unworthy, Heaven